physicians, and has used their observations to explain the different standards of character found in different nations.* Among the nations north of the Alps, valour was absolutely needful in order to self-defence, and hence courage came to be ranked among the highest of the virtues, and was supposed to excuse ambition, rapacity, and cruelty—and cowardice to be branded with the foulest reproach ; while all the vices belonging to timid dispositions, such as fraud and hypocrisy, hollow friendship and violated faith, came to be objects of abhorrence. Among the Italians, on the other hand, everything was done by superiority of intelligence ; and they came to regard with lenity those crimes which require self-command, address, quick observation, fertile invention, and profound knowledge of human nature. Much the same difference seems to have existed between the Greeks and Romans in the ages in which they first came into contact—and hence the contempt which each party felt for the virtues which the other commended. " Such," says Mr. Macaulay, " are the opposite errors which men commit when their morality is not a science but a taste, when they abandon eternal principles for accidental associations."

"We perceive that, in a recent work, the same general observation is employed to explain and excuse the quibbling of the Greek sophists—it was as useful, the author thinks, as the pleading of modern barristers ; and also to defend that understood principle of Greek law which required the accuser in a criminal case to avow that he was actuated by personal feeling—it was, it seems, that he might not be reckoned an officious informer.†

Such is the train of observation pursued at length by these writers—very much to the disgust, let it be added, of many ingenuous and sincere though perhaps oversensitive minds, who feel as if the remarks offered were intended to palliate sin, and

remove the landmarks which separate vice from virtue. In consequence of the use which has thus been made of them, many have turned away with as much loathing as George III. did from everything that savours of Scotch metaphysics.

Still it cannot be doubted that the above are real phenomena. To deny them is to refuse to hear the voice of history, or to

* Macaulay's Essays—Maochiavelli.
† See Lewes' Biographical History of Philosophy.